

The Third Edition.

More Advice from Job Nott

THE BIRMINGHAM BUCKLE - MAKER,

First Cousin to JOHN NOTT, the Celebrated *Button Burnisher*.

My Benevolent Townsmen,

ALTHO' I was so much abused for writing my last works, yet as the great demand for them convinced me that *you* approv'd 'em; I shall make another little attempt with the same motives, for whilst I think I can do any good to my fellow creatures, I shall not be set down by such a one as Tom Cutter, the Philosophical Jack-ass Farrier, who prov'd to be such a very nasty fellow, that he couldn't succeed, after making eighteen experiments upon his Phlogiston Pipe, with my poor *Life and Adventures*, as he himself itated in the paper which he publish'd at Master Chapman's; and so here begins. — And first I shall address the

BLOOD COLOURED JACOBINES.

THAT is, them that are *dead ripe*; you see it wont do, the trap wont go off, the train is got damp, and the gunpowder only fizzes; you have tried your schemes, and you see they wont go down, no not even in the *Holy Country* call'd France, where at their last *pious* festival, a Jacobine Figure, wearing a double face, was hang'd up, and then burnt before the door of the Convention, and the ashes gather'd into a chamber-pot by the President; — No, no, take a fool's advice for once, and depend upon it, the thing wont do; bad as mankind are, they are not bad enough yet to enter entirely into your bloody schemes, — Why then will you not give it up? I advis'd you to be off before, if you wasn't content, and many of you have taken the hint, who now heartily repent having turn'd their backs on Old England — My advice to you that are left behind is, to set to work, and do something for your bread, and leave off doing mischief and corrupting the minds of poor ignorant unthinking men.

GREEN JACOBINES.

YOU are not yet arrived at that degree of ripeness, but that a friend may stop your growth in that path of iniquity which is chalk'd out for you; most of you, perhaps, are well meaning folks, though not quite so long in the head, as the *Blood Colour'd* — My advice to you is, to leave the societies of these dead ripe gentry, their heads are too long for you, and like other great rogues, they only want you to do their dirty work, and then turn King's Evidence to hang you; remember that there is no friendship with the wicked, though I know these vipers pretend to be very good, the better to deceive you, but remember also that the blessed Saviour of the world, caution'd the poor against wolves in sheeps clothing, — see the 7th Chapter of Saint Matthew, for I dont want you to believe me of my own head; no, no, I shall give you chapter and verse for every thing I say.

CROAKERS.

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CROAKERS.

YOU are in the first stage, in the bud as a body may say, you are only taught to shrug up your shoulders and complain of the times, and run about to tell folks what they and every body else know, viz.—that Peace is preferable to War; do you think there is a true Briton who does not wish for Peace? The natural humanity of this nation always inclines to Peace; for my part I know many that get a deal of money by finding things for the War, who, nevertheless would be happy to see a good Peace, I say a *good* Peace, for War, of the two evils, is better than a bad Peace; we all vote for Peace, a *prudent* Peace, but it wont do to be humbug'd into a short lived deceitful Peace—we shant be persuaded in a hurry to disband our Armies, and unrig our wooden walls, because when the present French Rulers are Guillotined, another set may arise and set the Peace at defiance, and then we shall have all these monstrous expences to go over again, dont you see that Frenchmen are *all* Soldiers to a man, and supposing now, for the sake of supposing something, that the French had all laid down their arms, and were all hard at work, why by another order to rise in a mass at a minutes warning they would have five hundred thousand men in the field in the course of a month, I shall be as glad to see a safe Peace concluded as any man in England, but I think we must give Mounseers a good leathering yet before we shall have a general Peace and nothing short of a general Peace will make trade good, for wherever there is War, there folks have no need for a new pair of buckles, but wear the old ones over again, 'cause they cant enjoy themselves. I must conclude this Peace and War business with the fable of the Lion in love, which the London Alderman laid before the Parliament house; A Lion was in love with a young Lady, and would be pawing her. He applied to Misses Pappa for leave to court her, the Father consented upon condition, that the Lion should suffer all his teeth to be drawn, and his claws to be cut off, to this the Lion (who was so desperately in for it, that he didn't know what to do with himself) consented. But as soon as Pappa found his Daughters Lover without either teeth or claws he pick'd up a sledge hammer and knock'd his brains out; No no my fly boys, it wont do for Old England to part with her teeth and claws, that is, her Fleets and Armies. Another word to you Croakers and I have done with you, the part you have to act in this gunpowder train, is to find fault and make people dissatisfied if you can; now every body knows how very easy it is to find fault I told you before that I didn't pretend to say, but that many abuses wanted altering, and I hope nay I dont doubt but that 'ere long we shall see them alter'd, pray let me ask those of you who are fathers or masters of families, does all go on there exactly to your mind, and if you make good laws and rules for the management of your house, do your children and servants always observe them, doesn't mistrefs run rusty sometimes, and dont Sam and Jack do what they ought not to do, why then dont you stop these abuses and irregularities, and make all go on smooth there.

You shake your head, and say that it is not in your power, no more is it in the power of the King, who is properly styled the father of the nation, to prevent abuses and irregularities among his children, I say his children, meaning the people of England; he is call'd the father of his people, because he defends the cause of all who are oppress'd; if the poorest Cottager is oppress'd by the greatest Lord in the land; the King or his servants, tho' few of us know it, nor should I know it, only I have been reading a good deal

deal lately, in order to write better language 'cause Master Cutter found such a great fault with me,—I say the King or his servants defend this poor person, he or she may have the Law gratis, and one of the King's Counselors, such a man as the great Mr. Erskine, to plead for nothing; in short, there is scarce a man in this nation, however uneducated, but who feels his own importance and the blessings of the glorious constitution under which he lives and enjoys liberty in his own way. Let me ask who dare strike the poorest, the meanest Englishman, or who can rob or oppress them without being punish'd for it?—One law governs all—Only look at the news-paper of last Monday and there you will see the great Lord Abington was fin'd a 100*l*. and sent to the common Goal for three months, as a punishment, only for saying what he ought not to have said, of a man who was to get his bread by his character; and that just Judge Lord Kenyon told him to his face, that there is only one Law for great and small; and a Lord, if he murders, is hang'd with hemp the same as a poor man. And so very tender is our blessed constitution of the lives and liberties of the subject, whether poor or rich, whether ignorant or learned, that nothing short of absolute positive proof will convict, no, not even if the King and all the heads of the nation wish'd to do it, as was lately seen at the Old Bailey on the trials for Treason, about which you know there has been a great deal said, and some of our Parliament men, (many of whom I believe are rather fast, or crack'd in the upper story) will have it, that because the Jury did not care to take away their lives, they was not *at all* guilty, and that there existed no plan to overturn the constitution, but this is all my eye, and every eye must see thro' it.—The Jury (blessed glorious privilege) of this country, are sworn to give in their verdict, *according to the evidence*; now for instance, I myself once saw a man put to the Bar at the Assizes, and he pleaded guilty, upon which the Judge said,—Prisoner, you had better plead *not guilty*, and put yourself upon your trial,—he did so; now it happen'd that the evidence against him did not come home to the very fact, and therefore the Jurymen were obliged to acquit the Prisoner agreeably with their oaths altho' every body in Court had heard the man acknowledge himself that he was guilty. Will any man after hearing this, say that the acquittal of a Jury is always a proof of innocence—Come out with such stuffish arguments, we shou'd be ashamed of 'em e'en at our two-penny club. There doubtless was and I fear still is a conspiracy to overturn King, Lords, and Commons, and make a Republic of Old England, Scotland, and Ireland, and then you Croakers and Jacobines, both Red and Green, may hope to be in power, but pray ye look at France; does not the fall of Brissot and his party, of bloody Robespierre and his party, and of the Jacobines in general speak loudly to you, and warn you as a thief at the gallows does, not to follow their examples for fear you should come to their untimely ends, but

BROTHER ARTIFICERS,

IT is, at any rate, an awful period of time that we live in, and God only knows what calamities he may yet permit to overtake this nation, which at present in mercy he has favour'd; it therefore becometh us to be serious and firm in our duty, both with respect to God and to man. It is our duty, our interest, and our happiness, to carry quiet consciences about us *at all times*, but particularly so, *in times of Public Calamity*. “When God's judgments are in the earth, the inhabitants thereof should learn righteousness.”

Amos

Isaiah, 26 chap. 9 verse. And again, "When the host goeth out against the enemy, then keep thou from every wicked thing." **Deuteronomy, 23 chap. 9 verse.** For my friends it is conscious innocence and virtue that gives a man true courage. "The wicked flee when no man persueth, but the righteous are as bold as a lion." **Proverbs, 28 chap. 1 verse.** I would, as I regard the best interests of my countrymen, urge them to an immediate and general reformation of life and manners, for I cannot view the great events which are daily taking place, without considering them as national chastisements for the sins of the nation. — I earnestly entreated you when I wrote last, to read the Bible, which will shew you the ways of Providence, and how the almighty ruler of nations scourgeth one wicked kingdom by the hand of another, and how too, his ears will ever be opened to the sincere petitions of his people, and here I recollect with pleasure two verses in the Bible which are full of comfort to guilty Nations, the sense of which is as follows. "If, says the Almighty, I withhold the rain, that there be a famine, or if I send the plague or a pestilential fever; — "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land, see 2nd Book Chronicles, 7th Chapter 13th and 14th verses, and this I think was the Text of our worthy New Church Rectlor upon the Fast-day in the year 1792; and if you didn't mind to set about a reformation then, I hope one and all will particularly mind what he and all the good Shepherds say to their flocks this next Fast-day, and begin to lead a new Life, but dont wait till then before you begin for you may be in your grave before then: no; the time to repent is the very moment you are reading this book. On this moment may depend your everlasting welfare.

I must also refer you to the prophet Jeremiah, 18th ch. 7, 8, 9, and 10th verses. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

Thus my friends you see what great encouragement we have to leave the paths of iniquity and turn to God, who cannot delight in the misery of his creatures, but who must and will correct us in love and mercy. — The efficacy of such a measure we have an example in the Prophet Jonah the 3rd Chapter; there you see the great city of Ninevah was threatn'd with destruction, but on the people proclaiming a fast, and earnestly setting about a reformation in their manners they were forgiven, for at the 10th verse you read, "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, And he did it not." By imitating this Example the judgments which seem hanging oyer this hitherto highly favoured Isle may be averted, and it is easily accomplished: let every one reform himself: let every one mend one and the thing is done. We should soon have clean streets, says a celebrated writer, if every man would sweep before his own door.

Many of the Jacobins I find are impious enough to say that the Lord is fighting for France because at present their Enemies upon the Continent have fled before them; not considering that the conquerors and conquered are equally punish'd. What miseries let one ask can exceed those of the French?

Is there a wife or daughter who's not lamenting either the murder, their falling in battle, or the absence of their husbands and brothers. At home they are perishing with cold for lack of fuel; and both corn and wine fail; for the fields have none to till them, their wine presses have none to work them, their manufactories are empty, and their trade so compleatly destroy'd, that not a ship is to be seen upon the Ocean. It is true, they have by cutting off the heads of innocent wealthy men fill'd the national coffers with silver, but this must ere long fail, for as poor Richard says always taking out of the meal tub and never putting in soon comes to the bottom. They pay their Soldiers and one another with assignats that is their bank-paper, and any one who refuses to take it, is shorter by the head in four and twenty hours. But this paper wont do for the Americans and such other foreign nations of whom they must get provisions. From such a situation and from such rulers good Lord deliver us. It is curious and useful to observe and reflect upon the end of these men, I mean the great Jacobines of France: they were permitted to reign for a time, but blood and destruction generally awaits the blood thirsty. Look into the book of Judges the 1st Chapter, and there you will see how the cruelty of a bloody King came home to him, and what were his biting and bitter reflections. This bloody man had made it a rule to cut off the thumbs and great toes of his principal prisoners, but at last the justice of heaven overtook him, he was taken himself and then his thumbs and toes were cut off. Thus when in pain, sorrow touch'd his heart, observe his reflection at the 7th verse. "As I have done, so God hath requited me." And I dare say that Robertspere and Carrier and all the bloody crew, had the same bitter reflections when they mounted the scaffold.—View them looking at the shocking instrument, whilst the executioner is tying their hands, conceive the viper just fastening on their hearts, and hear them reflect, how many thousands have I sent to feel the dreadful pangs of this untimely death, how many thousands have I ordered to stand in numbers before the cannons mouth to be shot like so many sparrows; how many thousands have I ordered husbands and their wives, young men and their sweet-hearts to be indelicately strip'd naked and thrown into the river: alas my sinking heart is bursting and I am constrain'd to own that "As I have done, so God hath requited me." These things should be a warning to those who would wish to be leaders in overturning a constitution, and here my brother Britons let me once more warn you against the sly endeavours of the Jacobines, both leaders and petty retailers of the poison, against every grain or link, as it were, in this famous train of gunpowder this plan which is laid to open by degrees, and at last go off by a violent explosion and blow up Church and State.

The fellows who undertake this sad service, are in general, men of no property, and too idle to work for any, who find it easier to go croaking about than standing at the vice or lathe, they croak therefore for hire, to bring about this change, and any change will serve them; in the general scramble for property, supposing they could produce confusion, they would probably pick up something; they are dispatch'd into every Town and Village, and every one has his part to act, and the plan appears to be so artfully contrived, that it requires more penetration, than is allotted the generality of mankind to see thro' it and them. It is you well know easy to persuade a man that he ought to be in better circumstances, and therefore one part of their plan is to attack the poor and make them discontented with that state of life to which God's providence hath called them; they preach up an equality which never did or can in the nature of things exist. Our blessed Saviour, (God on earth) who

who knew all things and all men,—said, “The poor ye have always with you, and when you will ye may do them good.” There is a grand chain from the King to the poorest man, and every one who performs the part allotted to him to do, will find an equality hereafter if he does not here; I sometime ago was a Journey-man Buckle-maker, and now by a blessing upon my honest endeavours, I am a Master-man in a little way, but it would not do for me to ride all about England and Germany, to sell the few Buckles which I make, much less would it answer the end of a Journey-man: no, there must be Workmen, Masters, Factors and Merchants, to distribute all sorts of goods to the Shop-keeper at home and abroad, who can distribute them to the consumers, and so all sorts of people find employment and profit. Next these fly fellows preach up the burthen of taxes, and what few there are in America, because as they say its a Republic; now it is well known that the poor of England pay a smaller share of taxes than in any country upon the face of the globe; the taxes in general, very properly lye upon those who have property, and will spend it in superfluities, which makes good for trade, but the heaviest tax is the Poor's Levy, as every one in this town must feel, a tax dictated by our glorious constitution, in order to do away the possibility of any british-born subject perishing from want of food. And now a word or two to those who are persuaded to leave their native soil in search of ideal happiness; my advice to you is, to look before you leap, remember that the Atlantic is very deep and wide, that there is such a thing as sea-sickness and salt pork for two months together, to say nothing of storms, French ships, and Algerines; but I will suppose you landed; perhaps you expect to be welcom'd on shore by a race of angelic beings, who would run up to their necks in water to meet you; have a care of mistakes, take care of your pockets, and if you have not money, prepare to lie in the street. Depend upon it, all is not gold that glitters, nor is America that Paradise it has been represented by interested men who want you over there, to dig and plough the blue mountains, and therefore get books printed and distributed among the poor of England and Wales, setting forth the examples and pleasures of America: they tell you of a dollar a day, but they dont tell you what a dollar will buy, nor that you must sag up a ladder to a bed of straw,—No, no, think of the blue mountains, and then you'll say with the old woman, who one of these genius's was persuading to go;—America may be a very fine place, a very fine place, but Roast Beef and Old England for me. And before I conclude, I'll tell you what the frog-eating Frenchmen intend, they intend then (for they are continually declaring it) that they will never lay down their arms till Carthage (meaning London) is destroyed; but I must tell you what they mean by nick-naming London: you must know then that Carthage was the principal city of a very great nation in the Mediterranean-sea, just opposite to Rome, which you know was the principal city of another great nation; now these two nations were always at loggerheads, just as France and England, however at last, for in all battles one must conquer: the Romans compleatly beat the Carthaginian Fleet, and then they landed and laid siege to Carthage and took it, but when the Roman General saw what a fine city it was, he could not for the life of him think of destroying it, and therefore he wrote home for orders:—The answer to his letter was this, “The city of Carthage and all the towns that have lent her assistance shall be rased to the ground.” The General upon receiving these orders, directed his Soldiers to plunder, and then set fire to this great city in a great many places at the same hour, but notwithstanding this it was seventeen day.

days in burning down, at the end of which time it was a compleat ruin. Thus fell Carthage, says the historian, a city whose destruction ought to be attributed more to the intrigues of an abandon'd faction compos'd of the most profligate part of its citizens, than to the power of its rival. I tell you all this that you may understand what the French mean by calling London Carthage, and also how they mean to serve it, if they can beat our Fleets and land their forces here, and which the Jacobines in this Country would I fear be happy to assist them in doing, but before they embark to invade us, I would remind them of a scene pen'd by your countryman, where the French Prince insists upon invading England, contrary to the advice of his Field Marshall.

Act 2nd. Scene 1st. Enter PRINCE and MARSHALL.

Prince. Cease thy caution, my will shall be obey'd.
Prepare the Barks, and muster all my Men
In Normandy. There wait my summons.
These haughty Islanders shall be subdu'd.

Marshall. It grieves my soul to see thee thus displeas'd;
But sure 'tis friendship to prevent thy ruin,
And be the truest is, who to do thee service,
Will hazard thy displeasure

Prince. Argue no more, my Soldiers ever lov'd me,
And they have brav'ry too. —
Thou talk'st to me of British spirit as of scarecrow.
But thou shalt see them bend their stubborn necks.
And, cringe, and fawn, and lick my feet.

Marshall. Most noble Prince, 'tis true, I urge their daring spirit
Gainst thy rash enterprize, —
And fain I would that thou, not I, had'st been the witness,
For if thou had'st, thou would'st as lief
To certain death, as British shores on such an errand.

Prince. Witness! Witness, said'st thou! — Hast thou then been in
England? —

Marshall. I have, my Liege, and there I saw,
What on my mind a deep impression made,
Their Liberty and Laws they hold as dear
As Mothers do, their Babes, and will not let it go;
But with their lives. — Their very Animals are tinctur'd,
With this same daring spirit, for tho' the sturdy Bull
Does roar and foam, and with his massy feet
The very entrails of their Dog, does press out on the ground,
He never quits his hold, but with his life.

I hope this true great spirit is still among us, and that if the French should ever land, they will find that tho' we have no fortified Towns and Castles like Valencines and Conde, &c. we have little moving tenements, each furnish'd with a musket and an heart of oak. On them and them only we must depend (under divine providence) if ever our wooden walls should give way by storm or conquest. These considerations my Countrymen should unite us in a bond of friendship and defence; Never let us become a by-word among the nations, by tamely giving up our Country as Dutchmen have done; No, let us as long as we have breath sing *Rule Britannia*, and in a bumper of good ale, drink

drink, "The long pull, and the strong pull, and the pull altogether;" and if this wont do, why we must fall upon our backs and kick, and when we can neither move hand or foot, let's roll our eyes and grin horribly, convincing our enemies with our latest breath, that we enjoy'd a liberty and a constitution worth struggling for. And now though the times seem big with great events, and we certainly have much to fear, yet

"Be comforted; nor think these plagues are sent
For your destruction, but for chastisement.
Heav'n oft in mercy punisheth that sin
May feel its own demerits from within,
And urge not utter ruin.—Turn to God,
And draw a blessing from his iron rod."

I must now take my leave for the present, trusting that you have sworn fidelity and holiness to the King of King's, that you are in earnest to defend our pure and holy religion, our real liberty and equal laws. Let me finally advise that all childish sectarian contentions cease, and let every one who feels the kind influence of the British Constitution, join in its defence: Let us if there be occasion, flock round the British Standard, with hearts cheer'd by the spirit stirring drum, and ear piercing sife, resoly'd on liberty or death.

"Let the silver Trumpet sound,
"And call the Brave, and only Brave, around!
"Who listeth follow—To the field again,—
"Justice with Courage is a Thousand Men."

Your's for ever and ever,

J O B N O T T.

Birmingham, February 20, 1795.

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